

THE
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AND
LADIES' LITERARY MAGAZINE.

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No. 5.

HISTORY OF MASONRY IN SOUTH CAROLINA.

PREVIOUS to the revolutionary war, the ancient lodges in South Carolina were constituted under different authorities, subject to distant and different jurisdictions, and without any local head.

The Grand Lodge of South Carolina was established on the 5th of February, 5787, and was incorporated by an act of the Legislature on the 20th of December, 5791. The circumstances attending its establishment were as follows:

"In consequence of the dissolution of the political connexion between the colonies of North America and Great Britain, by the happy issue of the Revolution, the United States became a separate and independent nation, and although the principles of the society of Freemasons, are in no wise affected by the revolutions of empires, nor by a change in the form of government; yet, for many obvious and cogent reasons, it has always been found most convenient to have the head or supreme power, in that country in which the lodges meet. Agreeably to the ancient landmarks of Freemasonry, every *five* regularly constituted lodges, possess the right of congregating and establishing a Grand Lodge, in any country, nation, kingdom, or state, in which no Grand Lodge is already established."

In virtue of this authority, a grand communication of Ancient York Masons, was held at the lodge room in Lodge Alley, in the city of Charleston, on the 24th of December 5786, where it was resolved to call a *convention* of the several lodges in the state to deliberate on the expediency of forming a GRAND LODGE. A grand convention was accordingly held, at the above place, on

the 1st of January 5787, at which were present, the Masters, Past Masters, and Wardens of Lodges No. 190, No. 38, No. 40, No. 47, and No. 236.

After maturely deliberating on a subject so important to the craft, the following resolution was offered, and agreed to, *nem. con. viz:*

"That Monday the 6th day of February next, be the day appointed for the election of a Grand Master, Deputy Grand Master, and other officers, to form a Grand Lodge (free from any other jurisdiction) for the state of South Carolina, and masonic jurisdiction thereof."

Agreeably to the foregoing resolution, the convention met at the time proposed, and elected the following grand officers, viz:

The Hon. and Right Worshipful Deputy Grand Master of East Florida, William Drayton, Esq. *Grand Master.*

The Hon. Brig. Gen. Mordicai Gist, *Dep'y. G. M.*

Edward Weyman, Esq. *Senior Grand Warden.*

Peter Smith, Esq. *Junior Grand Warden.*

Robert Knox, Esq. *Grand Treasurer.*

Alexander Alexander, Esq. *G. Sec'y.*

The Grand Lodge being thus organized in perfect harmony, a circular letter setting forth the reasons which induced the establishment of a Grand Lodge, was prepared, and transmitted to the different Grand Lodges of Great Britain, Ireland, and America.

The Hon. William Drayton, was successively elected to the chair of the Grand Lodge for the years 5788, and 5789. In 5790, the Hon. Brig. Gen. Mordicai Gist, was elected Grand Master, and having discharged the duties of the chair with fidelity, and much to the advantage of the craft, was re-elected in 5791. The next year, 5792, the chair was filled by Maj. Thomas B. Bowen; and in 5793, the Hon. William Loughton Smith, L. L. D. member of Congress from South Carolina, and afterwards Minister from the United States to Portugal, was elected Grand Master. Distinguished for pre-eminent talents, and a mind highly cultivated and improved, he, for six successive years, ably and usefully filled the chair, delighting all by the suavity of his manners, and diffusing light and knowledge among the brotherhood. In the year 5800, his Excellency John Drayton, Governor of the

State, was elected and proclaimed Grand Master, to which office he was re-elected in 5801, 5802, 5803, and 5804. In 5805, the chair was usefully filled by the most worshipful Simon Magwood, Esq. and in 5806, His Excellency Paul Hamilton, then Governor of the State, and afterwards Secretary of the Navy of the United States, was elected Grand Master, and was succeeded in 5807 by Benjamin Cudworth, Esq. In 5808, the Hon. William Loughton Smith, L. L. D. was again elected Grand Master.

There now commenced a new and interesting epoch in the history of Freemasonry in this state.

From the peace of 1783 to 1808, there were two bodies of Masons in South Carolina, viz: "The Grand Lodge of South Carolina, *Ancient York Masons*," and "The Grand Lodge of *Free and accepted Masons*," termed "*Moderns*." The number of the former, was perhaps 20 to 1, compared with that of the latter. These two societies were desirous of terminating the disunion so long existing between them, and of uniting under one constitution. Exertions had been frequently made by individual members to attain this desirable end; repeated propositions had been advanced and urged as well in quality of friends, as in that of masons: which propositions, although not immediately attended with the desired successful consequences, opened the way for the better understanding of each other; for reconciling the minds of some, who were at first averse to any such association; for removing those little asperities which really had no countenance from the honest and well meaning members of either body; and for fixing their minds upon the great object of their society, to promote the good of mankind, by extending the influence of the craft.

To carry into effect the desired union, the two Grand Lodges agreed upon certain articles of union on the 24th of September 5808, and pursuant thereto, the members of the two Grand Lodges, assembled in Convention, at the Grand Lodge room on Saturday 17th December 5808, for "the purpose of electing the Grand Officers, and otherwise to organize the Grand Lodge of South Carolina."

William Loughton Smith, being appointed Chairman, and John Hinckly Mitchell, Secretary; the convention proceeded to ballot.

for Grand Officers, when it appeared that the following brethren were duly elected.

The Hon. & M. W. Wm. Loughton Smith,	L. L. D. G. Master
Hon. & R. W. John F. Grimke,	D. G. M.
R. W. Henry Horlbeck,	S. G. W.
R. W. William Porter,	J. G. W.
W. Richard Stiff,	G. Treasurer.
W. John H. Mitchell,	G. Secretary.
W. Frederick Dalcho,	M. D. Cor. G. Sec'y.
W. Jervis Henry Stephens,	G. Marshall.
W. James Drummond,	G. P.

The "Grand Lodge of South Carolina," being thus regularly organized, adopted for its mode of work, the forms in use by the "Ancient York Masons" in every particular. The "Free and Accepted Masons," being very few in number, were disposed to yield in every thing, as to work, &c. to the "Ancient York Masons."

Shortly after this union was formed, an unhappy schism took place. Some of the lodges of Ancient York Masons, misconceiving the object of the union, and the principles on which it was formed; and not having been sufficiently enlightened on the subject (not having attended the several meetings) though well disposed for the union, were under the impression, that the barriers had been broken down, and the venerable landmarks of the institution removed or defaced. Whereupon they assembled and revived the "Grand Lodge of Ancient York Masons," under the act of incorporation of 5791, which had been relinquished by the new Grand Lodge, although they had omitted to make a formal surrender of it to the Legislature. Henceforth there were *again* two Grand Lodges in the state, creating an entire anomaly, for they both worked *precisely in the same manner*, between whom there was no communication whatever, to the astonishment of the world, the grief of every considerate and enlightened mason, and the manifest injury of the craft.

At a stated meeting of the Grand Lodge, on the 24th of June 5809, a committee was appointed, to address the seceding lodges "stating the reasons which led to the union, and explaining each other matter as they might deem necessary, to remove the impressions under which they laboured."

An address was accordingly prepared by the committee, in which the objections of the seceding lodges, were carefully and impartially examined, and the reasons for the union of the two Grand Lodges luminously displayed. This however produced no immediate effect. The Grand Lodge established by the seceding lodges, still continued to assemble. After several fruitless endeavours from time to time, during the past nine years, the two Grand Lodges are once more united, and every enlightened mason must hope, on a basis never to be shaken.

After some necessary preliminary steps, on the 11th of January 1817, a joint committee of the two Grand Lodges, met and agreed to the following articles of union.

"ART. 1. There shall be, from and after the ratification of these articles, by the R. W. Grand Lodge of South Carolina Ancient York Masons, and by the R. W. Grand Lodge of South Carolina, (and after the ratification of both Grand Lodges, in the manner herein after mentioned) a full, perfect and perpetual union, of and between the said Grand Lodges, and the subordinate lodges, under their jurisdiction, and the fraternities of Freemasons of South Carolina—so that in all time hereafter, they shall form and constitute but one Brotherhood; and that the said community shall be represented in, and governed by, one Grand Lodge, to be styled "*The Grand Lodge of Ancient Freemasons of South Carolina*," to be solemnly formed and held on the day of the festival of Saint John the Evangelist, next ensuing such ratification, and thence forward forever."

"ART. 2. It is declared and pronounced, that pure ancient masonry consists of three degrees and no more, viz: those of the entered apprentice, fellow craft, and master mason, including the supreme order of the Holy Royal Arch. But this article is not intended to prevent any lodge, or chapter, from holding a meeting in any of degrees of the order of Chivalry, according to the constitutions of the said orders.

"ART. 3. There shall be the most perfect unity of obligation, of discipline, of working the lodges, of entering, passing, and raising, instructing, and clothing brothers: so that but one pure, unsullied system, according to the *genuine land-marks*, laws and traditions of the craft, shall be maintained, upheld and practised,

from the day of the date of the said union, until time shall be no more.

"ART. 4. Although it is believed that no diversity doth exist between the said G. Lodges, as to obligations or discipline, or working the lodges, or entering, passing, and raising, instructing, and clothing brothers; yet, to ascertain the same to mutual satisfaction, and thenceforth to preclude all doubt or controversy, it is agreed, that one and the same night shall be appointed for the meeting of the two Grand Lodges, in Charleston, when they shall assemble in separate lodges, and each appoint a committee to visit the other Grand Lodge the same evening, for the purpose of examining into the mode of entering, passing, and raising, instructing, obligating, and clothing brothers, in the respective Grand Lodges: and after the visiting committees have returned to their respective lodges, and reported the result of their examinations, the two lodges shall, by exchange of messages, appoint a joint committee, who shall, on the spot, draw up and prepare a report or statement of the interviews, and the results thereof, which, upon being accepted and confirmed by each lodge, (of which each shall advise the other in writing) shall be transmitted by each Grand Lodge, as soon thereafter as may be, to their respective subordinate lodges for their information. And upon those proceedings being had, and the report of the joint committee made, and mutually confirmed, each Grand Lodge shall, in its own chamber, and during the same sitting, proceed to put the question, to agree to, accept and confirm the articles of union; and if the same shall be agreed to by each Grand Lodge, the testimonials thereof shall, by mutual message, be exchanged in writing, and the plan of union shall be declared to be fit, and ready for the final consideration and adoption herein after mentioned and provided for.

"ART. 5. After such proceedings shall have taken place, as are prescribed in the preceding article, the two Grand Lodges, respectively, shall communicate to their subordinate lodges a statement of those proceedings, and a copy of these articles; requiring the respective lodges to take the whole into their consideration, at a regular meeting, and thereupon to vote, either their acceptance of this union, or their dissent; and also, that they do

transmit their assent, if they do assent, to abide by the final determination that shall be made by their respective Grand Lodges, touching the formation of the union hereby contemplated.

"ART. 6. As soon as the two Grand Lodges shall have communicated with their subordinate lodges, as mentioned in the last article, and the Grand Masters shall both be ready to call a meeting for final ratification, a day shall mutually be appointed for the two Grand Lodges to meet; and having assembled in separate chambers, they shall exchange ratifications of these articles; and having so done, the two Grand Lodges shall immediately resolve themselves into a joint meeting in the following manner: a joint committee shall be appointed to determine, by lot, which of the Grand Masters shall preside, and that being fixed, the remaining officers of the other Grand Lodge shall keep their respective stations, in the joint meeting, which joint meeting shall be immediately formed, and the whole being duly in order, the ratifications of the two Grand Lodges shall be read by the presiding Grand Master, who shall solemnly pronounce the union to be completed.

"The joint meeting shall then proceed to ballot as one Grand Lodge, for Grand Officers of the new *Grand Lodge of Ancient Freemasons of South Carolina*: and having counted the votes, and declared the election, the same shall be duly certified under the hands and seals of the two Grand Masters, and of the other Grand Officers present, to be transmitted to the Grand Master elect; and the two Grand Lodges now existing shall then be dissolved and forever extinct, which shall be declared in open Grand Lodge by the Grand Masters.

"ART. 7. The new Grand Lodge, by the name and style aforesaid, shall apply to the Legislature for an act of incorporation, in the usual manner, tendering at the same time, a surrender of the charters of both Grand Lodges. These articles and the proceedings touching them, together with the ratifications and all the documents touching this union, shall be deposited, and forever remain in the archives of the new Grand Lodge; and all property, jewels and funds, belonging to the present Grand Lodges, shall vest in the new Grand Lodge."

On the 30th of May 1817, the two Grand Lodges met in sepa-

rate chambers, and were each opened in ample form. The lodges having been convened for the special purpose of acting under the fourth article of the convention, which had been previously agreed to, by the joint committee of the two Grand Lodges; a joint committee was appointed to examine into the mode of work, &c as practised in both Grand Lodges, who having discharged that duty made the following report:

"That from the reciprocal examinations by the several committees already had in Grand Lodge, it doth appear that *there exists no difference*, in the mode of entering, passing, and raising, instructing, obligating, and clothing brothers in the respective Grand Lodges."

Which report was immediately considered, and unanimously accepted and confirmed. The question was then put to agree to, accept, and confirm the articles of union, and they were *unanimously* agreed to, accepted, and confirmed.

The two Grand Lodges, having exchanged testimonials agreeably to the 4th article of the convention, the R. W. and Hon. Brother C. J. COLCOCK, Grand Master, accompanied by the R. W. "Grand Lodge of Ancient York Masons," were then reviewed in the Hall of the "Grand Lodge of South Carolina" in due masonic form, and conducted to the East, where they were received by the R. W. Grand Master, and taking their seats on his right, were saluted with the highest masonic honors.

At the request of the R. W. Grand Master, the Rev. Brother COOPER, Grand Chaplain of the R. W. Grand Lodge of Ancient York Masons, delivered an impressive and appropriate prayer, The Grand Lodge was then closed in ample form.

The Grand Lodges having communicated with their respective subordinate lodges, agreeably to the requisition of the 5th article of the convention, and the Grand Masters being ready to call a meeting for final ratifications, they did mutually appoint and fix upon the 26th of December 5817, for that purpose; and having assembled their respective Grand Lodges in separate chambers, they severally proceeded to the fulfillment of the 6th article of the convention, after some necessary preliminary steps, the two Grand Lodges assembled in joint Grand Lodge, and Brother THOMAS W. BACOT, M. W. Grand Master of the Grand Lodge of South Carolina, having been selected by ballot of

joint committee of the two Grand Lodges, to preside in joint meeting, was conducted to the chair—and the following brethren, officers of the Grand Lodge of Ancient York masons, were conducted to their seats. viz: Brothers Eliab Kingman, as S. G. W. Jacob Lankester, as J. G. W. Charles Holmes, as Grand Treasurer, Joseph Galluchat, G. Sec. Moses Tennant S. G. D.—C. C. Chitty, J. G. D. and David Rechon, G. Tyler.

The joint meeting being thus formed, and the whole in order, the presiding Grand Master then made the following declaration and annunciation:

"I do now solemnly declare and pronounce, in the name of the Grand Architect of the Universe, and this most worshipful Grand Lodge assembled in joint meeting, in virtue of the sixth article of the convention just ratified by the two late Grand Lodges, that the *Union* of the said Grand Lodges, to wit—"the Grand Lodge of South Carolina Ancient York Masons," and "the Grand Lodge of South Carolina" is complete, and that the new "*Grand Lodge of Ancient Free Masons of South Carolina*," is now ready to proceed to ballot for its officers."

The Grand Lodge then proceeded to ballot for grand officers, and on counting the votes, the following brethren were duly elected:

Thomas W. Bacot,	<i>M. W. Grand Master</i>
Hon. David Johnson,	<i>R. W. Deputy Grand Master</i>
John S. Cogdell	<i>R. W. Sen. Grand Warden</i>
Eliab Kingman	<i>W. Jun. Grand Warden</i>
Rev. Frederick Dalcho	<i>Most Rev. Grand Chaplain</i>
John Langton	<i>Grand Treasurer</i>
John H. Mitchell	<i>Grand Secretary</i>
Dr. Isaac M. Wilson	<i>Cor. Grand Secretary</i>
James Sweeney	<i>Grand Marshall</i>
William Waller	<i>Grand Pursuivant</i>
Robert Shand	<i>Grand Tyler.</i>

The two Grand Lodges were then, in open lodge, declared by the respective Grand Masters, to be *dissolved* and forever extinct in the following words:

"The sixth article of the Union between the two grand Lodges having been carried fully into effect, and the Grand officers of

the new "Grand Lodge of ancient Freemasons of South Carolina" having been duly elected, and certified under the hands and seals of the two Grand Masters, and of the other Grand officers, and a certificate thereof, delivered to the Grand Master elect, We do hereby, now, in open Grand Lodge, DECLARE the said two Grand Lodges of "*South Carolina Ancient York Masons*" and of "*South Carolina*" to be DISSOLVED and forever EXTINCT."

The Grand Lodge, (after an appropriate prayer) was closed in ample form, and on the following day, the anniversary of St. John the Evangelist, the grand officers were installed according to the ancient forms and ceremonies of the order.

During the separation of the two Grand Lodges, the following Grand Masters filled the chair.

In the Grand Lodge of South Carolina "for the years 5809, 5810, 5811, 5812, the Hon. William Loughton Smith, L. L. D. &c, 5813, 5814, 5815, 5816, and 5817, Thomas Wright Bacot Esq. Post Master, Charleston.

During the same period, the chair of the "Grand Lodge of South Carolina Ancient York Masons" was successively filled by the Hon William Smith, one of the associate Judges of South Carolina, at present a Senator in Congress; the Hon. Charles J. Colcock, associate Judge, and the Hon. John Geddes, late Speaker of the House of Representatives of South Carolina.

Previous to the Union of the two Grand Lodges, at a meeting of the "Grand Lodge of South Carolina," on the 31st. October 5817, the following resolutions were unanimously adopted.

"The period draws nigh, when the UNION so long and so devoutly desired by the members of this Grand Lodge will be consummated. When this takes place, the Grand Lodge of South Carolina, with the burning emblems of the glorious sun and moon, will be extinguished. Blended with like materials of the Grand Lodge of South Carolina Ancient York Masons, they will form (we fondly trust, under the auspices of the Grand Architect of the Universe) one Grand Lodge of "Ancient Freemasons of South Carolina," wherein order and decorum will ever prevail, to which Wisdom, Strength, Beauty, Faith, Hope, and Charity, will ever furnish everlasting supports; in which nothing will be heard save

the sweet accents of brotherly love, harmony and peace; and among whose members shall exist no other ambition or contention than the laudable one of performing with alacrity and cheerfulness the duties of a Freemason.

"Previous to the dissolution of this Grand Lodge, and its amalgamation with that of South Carolina Ancient York Masons, we are naturally lead, by a retrospective view, to the performance of certain duties we owe to each other, and particularly to our great *light* and *guide* the most worshipful Grand Master, in whom we have ever had a bright example of the sublime principles which constitute the excellence and beauty of Freemasonry, and of those virtues which, while they dignify human nature, form the charm and cement of social life.

"Whilst we dwell with peculiar satisfaction and gratitude on the recollection of his services in this Grand Lodge, we look with no ordinary interest to his future usefulness in that which is to be erected; and are at the same time desirous of giving an appropriate *testimonia*!, as well of the great affection we bear him, as of the exalted sense we entertain of his merits, and our veneration of his character as a man, and a distinguished member of the craft.

"Therefore, *Resolved*, That a committee be appointed who shall be authorised to procure a *superb Past Grand Master's jewel*, to be ornamented, and bear the name of the Grand Lodge of South Carolina, the birth, age, and time of entry of the Grand Master into his chair, and the date of the union to be formed, and that the sum of one hundred dollars be placed in the hands of the committee for that purpose, and the same when finished be presented, in the name and behalf of the Grand Lodge of South Carolina, to Brother THOMAS WRIGHT BACOT, *M. W. Grand Master of the Grand Lodge of South Carolina.*"

It was further resolved, "that the grateful acknowledgements of this Grand Lodge be tendered to our M. W. Brother Thomas W. Bacot, for the zeal, punctuality, and gentleness with which he has invariably discharged the duties of Grand Master, and the solicitude always manifested by him for the advancement of this Grand Lodge, and the promotion of harmony among the craft in general."

On the foregoing resolutions being made known to the M. W. Grand Master, he addressed the Grand Lodge as follows.

"I feel sensibly affected by the kind and flattering manner in which you have been pleased to express your approbation of my conduct, since I have been honored by you with a seat in this chair.

"The reflection that this may be the last time I shall meet you as Grand Master of this Grand Lodge, now about to be amalgamated with the Grand Lodge of Ancient York Masons, and forming a new Grand Lodge, induces feelings and sensations of a peculiar nature; such, indeed, as I cannot now well describe. Had not this meeting been called together hastily, and had time permitted, I should have been happy to have given a full expression to those feelings of gratitude and friendship which the occasion inspires.

"The immediate successor of a brother, distinguished for pre-eminent talents, and a mind highly cultivated and improved, who had so long, so ably, and so usefully occupied this seat; and whose literary acquirements and general knowledge, rendered him so capable of diffusing *light* among the brotherhood; I entered upon the duties of Grand Master of this venerable body, almost with fear and trembling. Confiding, however, in my zeal for the craft (of which I have *now* been *twenty seven* years a member,) and trusting in a continuance of that indulgence which has always been accorded to me by my brethren, whilst acting in subordinate stations, I ventured upon the arduous duties of this responsible, though honourable office, with a determination to exert my best endeavors to be useful.

"If the prosperity of the Grand Lodge, or of the craft in general, has been at all increased, or the benevolent views and objects of our institution in any manner promoted, during the five years I have been honoured with this seat, it has been more owing to the great assistance of those with whom I have been associated, than from any individual exertions of mine, however willingly afforded. I must, therefore, be here permitted to present my unfeigned thanks, as well on my own behalf as that of the Grand Lodge, to our R. W. Brothers *Jervis H. Stephens*, D. G. M. *Chas. Kershaw*, S. G. W. and *John S. Cogdell*, J. G. W. and to every

ther Brother in office, for their cordial and decisive co-operation in every measure proposed or undertaken for the welfare of our institution; also to our other worthy and respected brethren who have at various times composed and now form this body, for their generous support, their exemplary conduct, and their ready submission to our rules and regulations on all occasions; and I assure these, my worthy friends, that I shall ever fondly cherish a recollection of their kindness to me.

"If in discharging the duties of my office, I have at any time given just cause of offence to any one or more brethren, let him or them be assured it was never intentionally done. I have endeavoured, as much as in me lay, never to permit myself to be swayed by passion or prejudice, but according to the dictates of my best judgement; they will, like true masons and affectionate brethren, cover my errors with the mantle of charity.

"The very flattering testimonial of the affection and respect of this Right Worshipful Grand Lodge, proposed to be tendered to me, awakens a lively sensibility and calls forth my utmost gratitude. A bare expression of the approval of my conduct was the only reward I ever looked for, or desired. To decline, however, an acceptance of this proffered honor, might savour as much of vanity as to yield to the object of the resolution. Knowing, therefore, the friendly motive which dictated the proposition, and duly appreciating the kindness of the Grand Lodge in this particular instance, I will cheerfully accord with their wishes. And whilst this precious emblem of fraternal love will ever awaken the most grateful and pleasurable feelings, it will be a continual memento of the obligations I am still under of performing, with exactitude, all the duties required of me as a Free and Accepted Mason.

"Permit me, my brethren, to offer you the wishes of a heart impressed with the liveliest sense of gratitude for all your favours conferred on me. May you, collectively and individually, enjoy the rich rewards of a well spent life! and at the hour when you shall be summoned to appear before the High and Great Master of that Grand Lodge above, where alone perfect harmony and union prevail, may each of you be able so to work as to obtain the smiles and approbation of him, without whose special favour we labour in vain!"

In the state of South Carolina Freemasonry has flourished, and its benign principles been disseminated, notwithstanding the unhappy differences which divided the brethren under the two Grand Lodges.

In 5809, a company styled the "Freemason's Hall company," was established, and received an act of incorporation from the legislature in 5812. The object of this company was to raise a sufficient fund for the erection of a Masonic Hall, for the accommodation of the Grand Lodge and the subordinate lodges in the city of Charleston. The company now possess a lot in an eligible situation (valued at 10,000 dollars) one hundred feet front, and two hundred and ten feet in depth, and bank stock amounting to 4500 dollars. To enable the company completely to carry into effect their laudable design, they are about raising money by lottery.

A Masonic Hall has been erected by individual subscription, in Camden county, by Kershaw Lodge No. 55, which has been solemnly consecrated to masonic purposes.

The funds of the Grand Lodge have not been such, as yet, to admit of the establishment of charity schools for the education of indigent masons, but some of the subordinate lodges have had children educated upon their individual bounty. Although no public charity schools have been established by the fraternity, yet there are several in the state, particularly in the city of Charleston; and as every true and genuine mason must delight in those establishments, which are dedicated to the children of misfortune, we will notice one. The "Orphan House," supported chiefly by the city corporation, maintains as well as educates, upon an average, one hundred and fifty children. There is a chapel attached to this institution, within the same enclosure, where "the poor have the gospel preached to them." This place is *open to every sect and denomination of Christians*, on the afternoon of every sabbath, where the ministers of each congregation perform divine service alternately, according to their forms of worship. In the morning of each sabbath divine service is also performed in rotation before the children, by one of the commissioners appointed by the city council.

In this state there is a Grand Chapter of Royal Arch Masons, which meets in Charleston; a Sovereign Grand Council of Princes of the Royal Secret; and a Grand Chapter of the Red Cross,

established under the authority of the Sovereign Grand Council of the thirty third degree, sitting at New York.

**LIST OF LODGES UNDER THE JURISDICTION OF THE
GRAND LODGE OF SOUTH CAROLINA.**

Solomon's Lodge,	No. 1,	held in Charleston,
Marine	" 2,	do.
	" 3,	do.
Union Kilwinning	" 4,	do.
	" 5,	do.
	" 6,	do.
	" 7,	do.
Union,	" 8,	do.
Friendship	" 9,	do.
St. Andrew's	" 10,	do.
	" 12,	Union district, Broad River
St. John's	" 13,	Charleston,
Orange	" 14,	do.
	" 16,	Beckham's ville
	" 18,	Chester Court-House,
Harmony	" 20,	Edisto Island
Pythagorean	" 21,	Charleston
Harmony	" 22,	Beaufort
Perfect Friendship	" 23,	St. Helena
	" 24,	Spartanburgh
	" 25,	Marion
	" 26,	Sumterville
	" 27,	Newbury District
Floridian Virtues	" 28,	St. Augustine, Florida
Kershaw,	" 29,	Camden
Mount Moriah	" 30,	Pipe Creek, Beaufort dis.
Recovery	" 31,	Greenville,
	" 32,	Yorkville,
	" 33,	Cambridge,
Le Candeur	" 36,	Charleston,
	" 37,	St. John's Santee,
	" 39,	Columbia,
	" 40,	Winyaw,
	" 42,	Liberty Hill, Kershaw,
	" 43,	Union Court-House,

	No. 45, held in Clarendon,	
	" 46, " Edgfield, Abney's Store,	
Mount Hope	" 48, " Pocotaligo,	
Mount Pleasant	" 49, " Dutchman's cr. Fairfield,	
La Constancia	" 50, " Havana,	
	" 51, " Claiborne, Alabama,	
La Aménidad	" 52, " Havana.	

PUBLICATION OF EXPULSIONS.

To the Editor of the Masonic Miscellany.

COMPANION—In No. 3 of your interesting work, a doubt is expressed as to the propriety of the resolution entered into by the Grand Lodge of the state of New-York, and transmitted to the lodges under its jurisdiction, forbidding the publicity of expulsions. Taking for my guide that great lamp presented to my view at the commencement of my journey, there does not remain in my mind the smallest doubt of its strict conformity to the precepts both of christianity and masonry. It would have given me great pleasure if the Grand Lodge had gone a step further, and questioned the propriety in its subordinate lodges to expel any member. In the lodge over which I have the honor to preside, serious doubts exist in the breasts of some of the members, as to the right to expel on any occasion. While on the contrary none exists as to the right to suspend even for life. Should a reformed and penitent brother (like the prodigal son) return and claim forgiveness of such as had published his faults and errors to the world, however pure and sincere the forgiveness obtained might be, it might not repair the injury done, nor restore him to that standing in life, which from repentance and after good conduct he might justly merit. St. Paul the Apostle, our brother and companion, was at one time the chief of sinners; yet became a chosen vessel for our example, and afterwards fought a good fight.

REMARKS ON THE PRECEDING.

We regret that our correspondent has not furnished, more in detail, the arguments by which he defends his opinions on this subject. Of the right in any lodge to *expel* an unworthy brother,

we have never before heard the slightest intimation of a doubt. Immemorial usage, as well as justice to the reputation of the order and in some cases, an absolute necessity, have in our apprehensions settled that point. But our correspondent thinks it would be better to *suspend for life*. Where, we should like to know, would be the difference, except in name? To suspend for life is to exclude as effectually and as permanently from all the benefits of the order, as if we were to expel. The truth is, as masons are but frail and fallible men, *discipline* is as necessary in the lodge as in every other human institution. Mercy and charity are indeed to be exercised, as far as may be possible, consistently with justice and the obligations we owe to ourselves and to the order; but when a mason has, by gross and persevering misconduct, forfeited all claim to the sympathies of the fraternity and brought disgrace upon the order, it is necessary he should be excluded from its sacred asylum. And when this exclusion has justly and properly taken place, it does appear to us that every principle of reason and equity requires its extensive publication. How otherwise are masons at a distance to be guarded against the intrusion of the culprit? How is the world at large to be informed that his misconduct is discountenanced by the order, and no longer attaches ignominy to it? How, in fine, is justice to be obtained or masonry vindicated? We should like to hear the arguments on this subject. Our minds are open to conviction, but at present, our opinion is strong in favour of the propriety of publishing expulsions, when deliberately made, as extensively as possible.

FURTHER EXTRACTS FROM
T. POWER'S ORATION,

DELIVERED AT WALTHAM, MASSACHUSETTS.

"If it be said we keep the word of promise to the ear and break it to the hope, our answer is, that the world attributes to us more than we claim, and then censures us for omitting what we never promised to perform. It is the fitness of the Institution to the social condition of man for which our claims are made, and not that it is always beneficial. If in particular instances it is im-

effectual, the fault is not attributable to the Institution. There are those whose hearts never beat with the rapture of love, whose affections never throb to the voice of friendship, whose sympathies never vibrate to the cry of affliction, whose sensibilities never thrill to the melody of joy. It is a waste and sterile soil, where silence and desolation dwell; where the rose never lavished its beauty, nor exhaled its perfume, and where kind affections never formed a grateful garland. To such, the most perfect theory of social duties has but few charms, the highest examples of refined intercourse has but little effect, and the clearest illustrations of moral sentiment create no strong and fervid emotions. Masonry arrogates no pretensions to creative powers. To a heart well disposed and passions duly regulated, it presents new incentives to the performance of duty, and new motives to laudable emulation. Whatever effect it may have on moral and religious feelings, it secures at least the benefit of friendly reproof under the influence of misguided passions and the delusions of prejudice.

If it be said we admit improper persons, we remind you of names as dear to patriotism as to masonry; the names of Washington, Franklin, and Warren. If charged with the misconduct of Masons, we appeal to your feelings, whether the hopes of families have not been withered by ingratitude, and the harmony of neighborhoods destroyed by treachery. Is it said that Masons betray the high trust they assume? We make an affecting appeal to your Christian charities, by reminding you, that among the little band selected by the Saviour, one denied and another betrayed him. This is not said as an apology for admitting bad men into our Society, to extenuate the errors of individuals, or to deprecate the indignation you feel at the treachery of violated friendship or violated obligations. We too mourn the easy compliance of Lodges, the irregularities of individuals, the defection of friends. We truly wish that all associations, that all neighborhoods, that all families, were more circumspect in admitting strangers to their friendship, and giving them the power to sting the bosom that cherished them! We should rejoice were all men as exemplary in their lives, and as faithful to perform all the obligations of moral and social duty, as the Holy Patron to

whom we dedicate our Lodges. The indulgence extended to others, we ask for ourselves. When Charity turns her tearful eye to Heaven and deploras the follies of the man, let her willing hand direct the erring Mason.

It has been supposed we associate for purposes of mere amusement, and that sober professions are merely veils to disguise the true object. It is a charge too unfounded to need labored refutation, and yet too often sneeringly objected to be wholly disregarded. It is the business of those who are active and influential, to ask themselves, in the sincerity of their souls, and under the imperative obligation they owe the Society, whether they have aided a course of conduct subject to animadversion, or, by their reprehensible silence, countenanced measures which have thrown upon it such suspicion. Whence arises the objection, that mere amusement forms the basis of our association? It would seem sufficient to remind the objector, that century after century has terminated, that all cotemporaneous monuments of art have passed away since its origin, that history which traces the commencement of other societies, of the rise and decay of nations, has no record of its early formation. It would seem sufficient to remind him of the names that are enrolled on our records, who, by their piety, their learning, their unequivocal testimony, have endeared themselves to every true and faithful Mason, to every lover of science, to every lover of humanity. It would seem sufficient to remind him, that men of every pursuit in life, of every grade in society, of every sect in religion, of every feeling and principle that diversify human life, have united in our private assemblies and public celebrations. Is it then for such purposes, is it for the mere wanton sacrifice of time, that Masons assemble? Who that is honest and intelligent can believe that so poor a bond could have united so many, and for so long a time? If the Masonic Institution were founded on the basis of social enjoyment only, without the high sanction of religion and morality, it might recommend itself to the patrons of mere good fellowship, but its influence on individual character, and its consequent effects on society would long since have reduced it to that point of degradation, to which the wise and the good would never descend. How little would it have of that serious business of life

that induces personal reflection and research! How little to improve the understanding, to subdue the errors of the heart, to direct the passions and affections to worthy objects, to elevate the soul by the inspirations of religion! How little to teach man the dignity of his nature, the obligation of social duty, the high and affecting destinies of immortality! How little to teach him fortitude in danger, temperance in the enjoyments of life, and scrupulous adherence to justice, in performing those duties to others which are expected from them! How little to remind him, that he is at all times under the influence of that Providence which marks him as well in the hour of adversity, when his hopes are blasted and his soul made desolate, as when the honors of the world, the homage of men, and the pride of greatness, raise his hopes and his expectations to the consummation of human happiness! It is not difficult to predict the result of associations, without a common bond of interest, improvement in science and literature, or the advancement of religion and morals. They are heartless combinations, inefficient in their purposes, and uncertain in their effects. Where brilliancy rather than profound thought, and wit rather than conclusive reasoning, obtain admiration. Where morality is forgotten in giving point to a sentence, and religion outraged for a jest. Where it is necessary to supply vacuity of thought by artificial excitements, and cheat the mind into a belief that time has not been wholly misspent. Such must be the character, and such the effects of an association founded merely for amusement.

So far do the principles of our institution disprove the idea of abetting mere social glee, that one of its highest objects, both in its precepts and emblems, is to inculcate the duties we owe to our Divine Creator. It teaches, that our trust should be alone in Him, to cheer and support us when the summer of our days has passed away. While the flush of health yet mantles the cheek, while the buoyant spirits of youth rush in sweet delirium to the heart, the pathway of life is smooth and unbroken. Every flower is fragrant for him, and the winds of heaven breathe gently to his wishes. But when the withering hand of affliction falls upon him; when corroding care and the blasts of disappointment pierce his agonizing heart; when his dreams of happiness

are forgotten at the approach of disease, or hurried in the hopelessness of the grave;—then he feels that the bright vision of fancy will not forever sustain his fair hopes, and the eye of faith turns to that mild and steady light which shines in our holy religion. He has less of the fire of enthusiasm, of the extacy of hope; but he has higher security against criminal excesses, the effects of disappointment, and the terrors of despair.

There cannot exist a more wretched being than that man, who, by vicious excesses, and improper indulgencies, has lost the consciousness of contumely and contempt, or who has bartered away every manly, redeeming purpose of the heart, every free and unrestrained exercise of generous and benevolent affections, to the criminal allowance of some deadly passion. And when it is considered how many have been drawn into such excesses by want of some honorable pursuit, some worthy object to occupy the leisure hours of life—we feel how much the world is indebted to those, who, by their efforts, by their precepts and examples, have caused our duties to be more easily understood and more easily performed: It is not true that those who are not restrained by religious motives will not regard their obligations to human institutions. Pride will sometimes effect what principle would never have accomplished, and the finger of scorn prevent what an accusing conscience would not have resisted. It is therefore desirable to insure the performance of duty, by every tie which can affect the moral and intellectual powers of man.”

MASONIC DUTIES.

The end, the moral, and the purport of masonry, is to subdue our passions, not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature, and humanity. This is the substance, let the form or vehicle be ever so unaccountable.

LADIES' LITERARY MAGAZINE.

FOR THE LADIES' LITERARY MAGAZINE. OLD BACHELORS.

Happy they! the happiest of their kind!
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend!

THOMPSON.

It is too much the custom of that useless race, who, either from choice or necessity, have embraced a life of celibacy, to examine only the gloomy side of the matrimonial picture, draw unfavorable inferences therefrom, and indulge in bitter sarcasms against the marriage state. They affect to rejoice in being free from what they term, the "shackles of matrimony," whilst they are ever boasting the pleasures and enjoyments of "single blessedness." They seem to have adopted the idea, which Shakspeare, the master spirit of his age, has put into the mouth of one of his characters, that wedlock is

"_____ but a hell,
An age of discord and continual strife."

I am a bachelor myself, Mr. Editor, and my head is whitened by the snow of many winters, which, I may truly say, I have passed in cheerless solitude. How I, who entertain the most profound respect for "Heaven's best gift to man," and who still gaze with admiration upon their fair forms as they flit before me in the circling mazes of the dance, became a bachelor, it is unnecessary to detail. Let it suffice that I am a bachelor, and that I most sincerely lament the circumstances which made me one. Whilst I have felt, yea, most sensibly felt, the miseries of such a state, I have not been an inattentive observer of its effects upon others of the same class. I have marked their feelings and observed their conduct, and, notwithstanding their apparent gaiety and happiness in public, I have ever found them gloomy victims of discontent, when retired from the world.

On the contrary, my intercourse with mankind, and my acquaintance in many families, have not only taught me to regard with high veneration the marriage state, but also have convinced me that no situation in this world, no pleasure this fleeting and transitory existence affords, can equal that condition where domestic

happiness reigns, where two kindred souls are united in "Hy-men's chains." I frequently exclaim with *Langhorne*,

"O bliss beyond what lonely life can know,
The soul-felt sympathy of joy and woe!
That magic charm which makes e'en sorrow dear,
And turns to pleasure the partaker's tear!"

Nature points out the union of the sexes, and the ordinances of God command it. In the Garden of Eden, Adam was commanded to take Eve to wife, because "it was not good for man to be alone."

"His soul was sad, fair Eden was a wild
And man, the hermit sighed, 'till woman smil'd."

If it was not good for man to be alone in the beginning of the world, when he was surrounded by all the charms of Paradise, it cannot be so now, when the cares and vexations of life are greatly increased by the introduction of sin into the world. Every bachelor who is candid like myself, will readily assent to this proposition, and acknowledge its truth. Celibacy too often sours the temper, makes man peevish, fretful, and discontented, corrupts and destroys the good dispositions of his nature, and too often, alas! leads him into habits of vice, and the haunts of riot and dissipation.

In ancient times celibacy was not as highly esteemed as at present, but was attended with many political inconveniences. The Romans would not administer an oath to, or receive as a witness, any person who was not married. Julius Cæsar, when he swayed the sceptre, bestowed favors only on the fathers of families, and Augustus inflicted punishments on the unmarried. In Sparta, where a primeval simplicity of manners prevailed, a bachelor was regarded as entirely useless, and a burthen on the state, and the severe laws of Lycurgus, humbled and otherwise punished single men. In this *free and enlightened* country, bachelors labour under no political inconveniences or restrictions, but are free to rove whither they list without incurring any penalty, not even the contempt of the fair. Now, Mr. Editor, I am decidedly of opinion, that the legislatures of the different states should pass laws, which would compel them to marriage. The interests of the country would be promoted by increasing the number of its defenders, and the happiness of the fair enhanced, by furnishing them with protectors.

No man who will soberly reflect upon the state of society, can fail to admit that marriage greatly contributes to our happiness; Woman is made with more soft and tender dispositions than man she is designed by nature to be his companion, to share his joys and his sorrows, and to remove those asperities which often beset his path, and obstruct his way; to relieve his cares when the business and vexations of the world harass and perplex him. He who can, after the business of the day is past, return to his family and hold "sweet converse" with the wife of his bosom, is, in my opinion, as happy as is attainable in this sinful world. Where does the bachelor seek relief from care? where does he find real enjoyment? Seek him in his office, his shop, or his counting room, and all is dark, dreary, and comfortless. The gaming table, if he goes thither, only adds to his vexations; the paths of illicit love afford no consolation in the hour of distress and sorrow, they rather plant additional thorns in his way. It is only in the society of a wife, in the bosom of a virtuous family, that true enjoyment is to be found.

Come then with me, ye bachelors! Ye selfish votaries of celibacy! come and enter the mansion of conjugal happiness, where domestic bliss sits enthroned, where female virtue gives life and animation to the social board, and cheerful fireside. There shalt thou contemplate those enjoyments thy unsocial state can never realize! There shalt thou behold the husband hang with delight over an affectionate wife, whose countenance is illumined by pure and unmixed joy, and who makes her husband's happiness the criterion by which her own feelings are regulated. There thou shalt behold how, with parental pride they contemplate the growing promise of their children, and teach their "young ideas how to shoot." Then shalt thou regret that thy days have been passed in a cheerless state of celibacy, a state unnatural to man, and in direct violation of that scripture which saith, "it is not good for man to be alone." Come, ye bachelors, take advice from a repentant brother of your order, and (if ye can,) take unto yourselves wives, become useful members of society, and leave behind you some memento, that ye have not lived in vain.

ORLANDO,

LETTERS FROM TENNESSEE.

LETTER I.

NASHVILLE, (Ten.) ——— 1821.

My Dear Sir,

THE seventh day after leaving your hospitable dwelling, where I had passed so many agreeable days, I arrived at the commercial metropolis of the flourishing state of Tennessee. The greater part of the time occupied in travelling, the weather was pleasant, at least, it was "what I call comfortable," whilst the tedious length of the way was beguiled by the society of amusing and intelligent companions, whom I fortunately fell in with at Danville; two young gentlemen from your town, on a journey to the state of Alabama.

I cannot speak in very flattering terms of the condition of your roads, nor of the industry and attention of the overseers, who, I am confident, are appointed to keep them in repair; that is, if I speak sober truth, a virtue by the bye, with which travel-monsters like myself, are not generally very highly gifted, as may be seen fully exemplified by consulting the erudite works of a host of English travellers, who have flown from one extremity of the Union to the other with the rapidity of a meteor, which darts from one point of the heavens to another. But to return to the roads—they are generally rough and uneven, and from the number of trees which lie across them every few miles, one would suppose that they were seldom visited by the aforesaid overseers. We were often obliged either to try the activity of our horses by leaping over, or go soberly around them, receiving occasionally a few scratches from the overhanging branches. I wonder you people of the west who are making such rapid strides in the way of improvement, do not devote more attention to your highways, which are of so much importance in affording an easy communication with the different parts of the country; but when I reflect on the means employed to open and keep them in repair, I do not wonder at their wretched condition. Good roads will never be had in any country unless the persons employed on them are paid for their labor.

We crossed several large water courses, many of which are navigable for a considerable distance, viz, the *Kentucky*, which affords a safe navigation one hundred and fifty miles from its mouth, through the most fertile part of the state; the *Rolling Fork* of Salt river, which is navigable only in very high freshets; *Green River*, a fine stream, navigable nearly two hundred miles, and receiving in its course many tributary streams, amongst which are *Little* and *Big Barren* rivers, both of which we crossed. All these rivers from their size, afford many facilities to the commerce of the country.

Soon after crossing Little Barren, we entered upon that extensive tract of country called the *Barrens*. It presented a very different aspect from what I had anticipated. From its name, I supposed it to be a vast desert, somewhat resembling the deserts of Africa, without even a blade of grass to cheer the wanderer's sight; but how was I astonished, when I beheld for the most part a rich and fertile soil, clothed with the most luxuriant vegetation, and richly adorned and variegated with flowers of every color and every hue. The whole landscape appeared dressed in the gayest attire, as if nature intended to display all her charms to bid the stranger welcome to this part of her domain. Scattered along the road at convenient distances, are many fine farms in a high state of cultivation, whose rich productions, (if we may judge from the comfort displayed in most of their dwellings,) amply reward the labor and industry of the agriculturalist. The trees, which are thinly scattered over this district, are, it is true, rather diminutive, consisting principally of a species of oak called *Black Jacks*. "Groves" of several hundred acres of rich soil, are occasionally to be met with, in which the oak, the hickory, and the beech rear their majestic heads.

Contemplating this (to me) singular tract of country. I could not but wish, that nature had endowed me, as she has endowed many others, with the happy talent of accounting for all her extraordinary and out-of-the-way appearances. I however, like many wise philosophers of the present day, employed myself in making many shrewd guesses as to the primary cause of the barren appearance of this section; and as every man, whether initiated or not into the mysterious secrets of philosophy, has an

undoubted right to form as many hypotheses as he pleases with regard to the operations and appearances of nature, I, philosopher like, formed at least a dozen, but as none of them completely satisfied my own mind, I have no hope, that were I to detail them, they would satisfy a mind as sceptical as yours. Therefore, in pity to you I forbear, and no doubt you will exclaim, "Heaven be praised."

Whilst examining, however, this vast tract, I was involuntarily led into a train of the *most profound* reflections upon the original inhabitants of the continent of America, and happily came to the sage conclusion that *this part of it*, at least, was peopled by emigrants from ancient Egypt, and that a powerful people once inhabited, and great cities once flourished, where a few years ago was a dreary waste, and now again occupied by a busy and industrious race. Don't start! That this country was peopled by emigrants from ancient Egypt, I will clearly demonstrate; and that on this spot great cities once flourished, is proved by their remains, which are plainly to be seen, as some modern travellers have seen the ruins of Sodom and Gomorrah in the bottom of the Dead Sea. I also believe that the inhabitants, as is the fashion at the present day, quarrelled amongst themselves, and like the Kilkenny cats (whose entertaining story you have no doubt heard) fought until they destroyed each other, without leaving a single hair to perpetuate the race or tell the melancholy tale. Hence it is, that no vestige either written or traditional remains of the original inhabitants, to the great benefit of the host of antiquaries, who, if any written memorial existed, would be deprived of their chief employment, that of making *guesses*, and forming theories which none understand but themselves. What a glorious circumstance for printers, booksellers, and bookmakers, that these people left behind them so many mounds and ditches and fortifications! If it were not for these, how many pens, which are now so usefully employed, would lie useless on the table! How many men who are now engaged in digging up mounds and tearing down fortifications, would be obliged to resort to the more humble and less honorable employment of cultivating the soil! I remarked above that the section of the country of which I have been writing, was originally peopled by emigrants from

Egypt. This opinion, I well know, is in opposition to that of all the learned antiquaries of the day, but to me it is sufficiently proved, without resorting to numberless other proofs and *conjectures*, by an examination of the mummy found in the mammoth cave, described in a letter from Charles Wilkins, Esq. and published in the first volume of the "Transactions of the American Antiquarian Society." All who are conversant with history, well know, that the Egyptians were a commercial people, who, in search of articles of commerce often tempted the treacherous main. Some of their vessels were doubtless driven on the coast of America, and the mariners not knowing how to return to their own country, determined to penetrate into the interior, and establish a new empire. It is also well known that the Egyptians were the only people who embalmed the bodies of their dead. The body above mentioned was embalmed; the Egyptians were the only people who understood and practised the art of embalming; therefore, the aborigines of this country were descended from the ancient Egyptians. If you wish for a more logical conclusion, or stronger proofs of the correctness of my position, you may search for yourself, or consult some member of the American Antiquarian Society.

As the Mammoth Cave was but a short distance from the main road, we determined to visit it. This great natural curiosity has been so minutely and accurately described by Mr. Nahum Ward, and his description has been so extensively circulated that I shall not attempt one. I will only remark, that as a natural curiosity, it is well worthy the attention of every man who admires the grandeur of nature's works. My sensations on entering this dreary and spacious cavern were most awful. It seemed as if we were entering the dread abode of the spirits of darkness. Had Virgil lived in "these parts," he would have made it the entrance of Pluto's dark domain. After advancing some distance it required only a little fanciful assistance and a little superstition, to have called in review before us, the whole host of infernals, with the *corps de reserve* of ghosts, hobgoblins, and evil spirits which haunt the imaginations of men. This cave is said to extend many miles, pursuing a winding course in the bowels of the earth. *Quere, Would not Capt. Symmes reach the inhabited parts*

of the hollow of the earth much sooner and at less expense by this passage, than by the tedious and extensive journey he contemplates by the North Pole? and would he not be equally successful? After remaining several hours in this dark abode, we returned to the mouth, and once more hailed the light of blessed sun. In this cave large quantities of salt petre have been manufactured, but as "war's shrill clarion" no longer resounds through our land, it is now only an object of curiosity.

The *Barrens* extend from Little Barren to Red river in Tennessee, upwards of one hundred miles. After crossing Red river, a branch of the Cumberland, the land is not very fertile until you arrive within twenty miles of Nashville. You then descend the *Ridge* into the rich valley of Mansker's creek, thence to Nashville are many rich and productive farms. Just before descending the "ridge" we stopped at Tyree's. Near this place are several mineral springs, which are much resorted to by the fashionables of the neighboring towns during the summer months. A goodly number were here collected who seemed to enjoy a good portion of health, but who being tired of dancing and card playing at home, came hither to enjoy these amusements more at leisure. As we did not find it a place well calculated to dispel the demon *ennui*, we pursued our journey after remaining one night. At one o'clock on the ——— we crossed the Cumberland at Nashville, and "put up" at the Washington Hotel, "where we found an attentive landlord and good accommodations." In a few days you may expect to hear from me again.

For the present—*Adieu*.

AN INSTANCE OF STRONG SUPERSTITIOUS CREDULITY, SAID TO BE AN AUTHENTIC FACT.

A widow lately at Paris, aged about 63, who lodged in a two pair of stairs floor, in the Rue de la Ferronnerie, with only a maid servant, was accustomed to spend several hours every day before the altar dedicated to St. Paul in a neighboring church. Some villains, observing her extreme bigotry, resolved as she was known to be very rich to share her wealth. One of them

Accordingly, took the opportunity to conceal himself behind the carved work of the altar, and, when no person but the old lady was there, in the dusk of the evening, he contrived to throw a letter just before her. She took it up, and not perceiving any one near, supposed it came by a miracle. In this she was the more confirmed when she saw it signed Paul the Apostle, expressing the satisfaction he received by her prayers addressed to him, when so many newly canonized saints engrossed the devotion of the world, and robbed the primitive saints of their wonted adoration; and, to shew his regard for the devotee, he promised to come from heaven, with the Angel Gabriel, and sup with her at eight in the evening. It seems scarcely credible that any one could be deceived by so gross a fraud; yet to what length of credulity will not superstition carry a weak mind? The infatuated lady believed the whole; and rose from her knees in transport, to prepare an entertainment for her heavenly guests,

The supper being bespoke and the sideboard set out to the best advantage, she thought that her own plate, worth about £400, did not make so elegant an appearance as might be wished; and therefore sent to her brother, a Counsellor in the Parliament of Paris, to borrow all his plate. The maid, however, was charged not to disclose the occasion; but only to say that she had company to supper, and would be obliged to him if he would lend his plate for that evening. The Counsellor surprised at the application, well knowing his sister's frugal life, began to suspect that she was enamoured of some fortune hunter, who might marry her and thus deprive his family of what he expected at his sister's death. He therefore positively refused to send the plate unless the maid would tell him what guests were expected. The girl, alarmed for her mistress' honor, declared that her pious lady had no thoughts of a husband, but St. Paul having sent her a letter from heaven promising that he and the Angel Gabriel would sup with her, she wanted to make the entertainment as elegant as possible.

The Counsellor immediately suspected that some villains had imposed on her; and sending the maid with the plate proceeded directly to the Commissary of that quarter. On the magistrate's going with him to a house adjoining, they saw just before 8 o'clock

clock, a tall man dressed in long vestments with a white beard, and a young man in white with large wings at his shoulders, a light from a hackney coach, and go up to his sister's apartments.

The Commissary immediately ordered twelve of the police guards to post themselves on the stairs while he knocked at the door and desired admittance. The lady replied, that she had company and could not speak to any one. But the Commissary answered that he must come in, for that he was St. Peter, and had come to ask St. Paul and the Angel Gabriel how they came out of Heaven without his knowledge. The *divine* visitors were astonished at this, not expecting any more saints to join them; but the lady overjoyed at having so great an Apostle with her, ran eagerly to the door, when the Commissary, her brother, and police guards rushed in, presented their muskets, seized her guests and conducted them to prison.

On searching the criminals, two cords, a razor, and a pistol, were found in St. Paul's pocket, and a gag in that of the Angel Gabriel. Three days after, the trial came; when they pleaded in their defence, that one was a soldier in the French infantry, and the other a barber's apprentice—that they had no other design than to procure a good supper at the widow's expense—that it being carnival time, they had borrowed these dresses, and the soldier having picked up the two cords, put them into his pocket—that the razor was that with which he had constantly shaved himself—that the pistol was to defend them from any insults to which their strange habits might expose them in going home—and that the apprentice, whose master was a tooth drawer, merely had the gag which they sometimes use in their business. These excuses, frivolous as they were, proved of some avail; and as they had manifested no evil design by an *overt act* they were both acquitted.

But the counsellor, who foresaw what might happen through the defect of evidence, had provided another stroke for them. No sooner, therefore, were they discharged from the civil power, than the apparitor of the Archbishop of Paris immediately seized them and conveyed them to the ecclesiastical prison. In three days more they were tried and convicted of a most scandalous profanation by assuming to themselves the names, char-

acters, and appearances of a Holy Apostle and a blessed Angel, with an intent to deceive a pious and well meaning woman, and to the scandal of religion. They were accordingly condemned to be publicly whipped, burnt on the shoulder with a hot iron, and sent to the galleys for fourteen years: a sentence which was in a few days faithfully put in execution.

AFFECTING ANECDOTE OF A GUAHIBA WOMAN.

From Humboldt's Travels.

Before we reached its confluence, a granatic hummock, that rises on the western bank, near the mouth of the Guasacavi, fixed our attention; it is called the *Rock of the Guahiba woman*, or the Rock of the Mother, *Piedra de la Madre*. We inquired the cause of so singular a denomination. Father Zea could not satisfy our curiosity; but some weeks after another missionary, one of the predecessors of this ecclesiastic, whom we found settled at San Fernando as president of the missions, related to us an event, which I recorded in my journal, and which excited in our minds the most painful feelings. If, in these solitary scenes, man scarcely leaves behind him any trace of his existence, it is doubly humiliating for a European to see perpetuated by the name of a rock, by one of those imperishable monuments of nature, the remembrance of the moral degradation of our species, and the contrast between the virtue of a savage, and the barbarism of civilized man!

In 1797, the missionary of San Fernando had led his Indians to the banks of the Rio Guaviare, on one of those hostile incursions, which are prohibited alike by religion and the Spanish laws. They found in an Italian hut, a Guahiba mother with three children, two of whom were still infants. They were occupied in preparing the flour of Cassava. Resistance was impossible; the father was gone to fish and the mother tried in vain to flee with her children. Scarcely had she reached the savannah, when she was seized by the Indians of the mission, who go to hunt men, like the whites and the negroes in Africa. The mother and the children were bound and dragged to the bank of the

river. The monk, seated in his boat, waited the issue of an expedition of which he partook not the danger. Had the mother made too violent a resistance, the Indians would have killed her, for every thing is permitted when they go to the conquest of souls (*a la conquista espiritual*;) and it is children in particular they seek to capture, in order to treat them in the mission, as *poitos*, or slaves to the Christians. The prisoners were carried to San Fernando in the hope that the mother would be unable to find her way back to her home, by land. Far from those children who had accompanied their father on the day in which she had been carried off, this unhappy woman showed signs of the deepest despair. She attempted to take back to her family the children who had been snatched away by the missionary, and fled with them repeatedly from the village of San Fernando, but the Indians never failed to seize her anew; and the missionary, after having caused her to be mercilessly beaten, took the cruel resolution of separating the mother from the two children, who had been carried off with her. She was conveyed alone toward the mission of the Rio Negro, going up the Atabapo. Slightly bound, she was seated at the bow of the boat, ignorant of the fate that awaited her; but she judged, by the direction of the sun, that she was removed farther and farther from her hut and her native country. She succeeded in breaking her bonds, threw herself into the water and swam to the left bank of the Atabapo. The current carried her to a shelf of rock, which bears her name to this day. She landed and took shelter in the woods, but the president of the missions ordered the Indians to row to the shore and follow the traces of the Guahiba. In the evening she was brought back. Stretched upon the rock (*la Piedra de la Madre*) a cruel punishment was inflicted on her with those straps of manatee leather, which serve for whips in that country, and with which the alcades are always furnished. This unhappy woman, her hands tied behind her back with strong stalks of mavacure, was then dragged to the mission of Javita.

She was there thrown into one of the caravanseras that are called Casa del Rey. It was the rainy season, and the night was profoundly dark. Forests, till then believed to be impenetrable, separated the mission of Javita from that of San Fernan-

do, which was twenty-five leagues distant in a straight line. No other part is known than that of the rivers; no man ever attempted to go by land from one village to another, were they only a few leagues apart. But such difficulties do not stop a mother, who is separated from her children. Her children are at San Fernando de Atabapo; she must find them again, she must execute her project of delivering them from the hands of Christians, of bringing them back to their father on the banks of the Guaviare. The Guahiba was carelessly guarded in the caravanserai. Her arms being wounded, the Indians of Javita had loosened her bonds, unknown to the missionary and the alcades. She succeeded by the help of her teeth in breaking them entirely; disappeared during the night; and at the fourth rising sun was seen at the mission of San Fernando, hovering around the hut where her children were confined. "What that woman performed," added the missionary who gave us this sad narrative, "the most robust Indian would not have ventured to undertake. She traversed the woods at a season when the sky is constantly covered with clouds, and the sun during whole days appears but for a few minutes. Did the course of the waters direct her way? The inundation of the rivers forced her to go far from the banks of the main stream, through the midst of woods where the movement of the waters is almost imperceptible. How often she must have been stopped by the thorny lianas, that form a network around the trunks they entwine? How often must she have swum across the rivulets that run into the Atabapo! This unfortunate woman was asked how she had sustained herself during the four days! She said, that, exhausted with fatigue, she could find no other nourishment than those great black ants called *vachacos*, which climb the trees in long bands, to suspend on them their resinous nests." We pressed the missionary to tell us, whether the Guahiba had peacefully enjoyed the happiness of remaining with her children; and if any repentance had followed this excess of cruelty. He would not satisfy our curiosity; but at our return from the Rio Negro, we learnt that the Indian mother was not allowed time to cure her wounds, but was again separated from her children, and sent to one of the missions of the Upper Oroonoko. There she died, refusing all kind of nourishment, as the savages do in great calamities.

POETRY.

FOR THE LADIES' LITERARY MAGAZINE. THE SWEETS OF A HOME.

The traveller may boast of the climes he has seen,
Where wonders of Nature abound;
May tell us of Winter, array'd in her green,
Of Summer in icicles bound;
May visit the cities of classical fame
Alexandria, Athens, and Rome;
But all his enjoyments deserve not the name,
Compar'd with the sweets of a home.

Then be not inflam'd with the traveller's tale,
Nor fly from thy country and kin.
O! think of what fireside-blessings would fail!
What novel afflictions begin!
How lonely to wander from village to town,
A stranger, an alien, to roam!
How oft must he think of the joys that abound
With those who are living at home!

How oft must he breathe the sad sigh of regret,
Reflecting on earlier years!
What once was his home he may strive to forget,
But still the soft vision appears!
When fancy has painted the fields and the yard—
The gate, and the brook, and the dome—
He feels, of a truth, 'tis exceedingly hard
To live far remov'd from a home!

Be mine the delights of the family-fire
Where Nature is quite at her ease,
To which of an evening betimes to retire—
And always find something to please!

A cheerful companion to sing me a song,
Or read me some favorite tome,
And gently reprove me when I'm in the wrong,
Ah! such are the sweets of a Home!

FOR THE LADIES' LITERARY MAGAZINE.
THE FIRESIDE.

Let bachelors boast a life single and free,
Exemption from family care;
Their happiness ne'er shall be envied by me,
Their freedom I wish not to share:
Unsettled, uncertain, devoid of a home,
Without a companion or guide,
Their province it is, discontented to roam,
They know not their own fireside.

This life is too short to be wasted away,
Too sad to be spent without friend;
The poets have called it a sad winter day,
Which speedily draws to an end.
When earth is enrob'd in a garment of snow,
And Sol his bright visage doth hide,
How hard is the fate of the children of wo,
Who know not their own fireside!

I never could think of a bachelor's life
Without feeling me somewhat oppress'd.
For O! what is man when unblest with a wife?
A wandering star at the best.
But he who is blest with "wife, children, and friends,"
'Tho' many afflictions betide,
Doth still, when the grey-mantled evening descends,
Find peace at his own fireside.

But tho' I'm displeas'd with the bachelor's vale,
In grief, very near it I stand;
O! could I with some lovely maiden prevail
Right kindly to give me her hand,

And teach me to wander no farther astray,
 And tell me to make her my bride!
 My soul! in what transport I'd bear her away!
 To sit by our own fireside.

If Heaven should bless me with plentiful store
 My friends should not call me unkind—
 But should it please Heaven that I should be poor,
 It would not embarrass my mind.
 If bless'd with good health, a support we could gain,
 And love with the poor doth abide,
 This tender affection should banish all pain,
 And hallow our own fireside.

FOR THE LADIES' LITERARY MAGAZINE.
 (*Composed by request.*)

THE SMILES OF THE FAIR.

Ah who would not sing when so kindly invited,
 However uncouth and imperfect his verse?
 A lady's commandment must never be slighted;—
 So here is my sonnet, "for better, for worse."
 And while I am beating about for the metre,
 I'll cherish the hope that perhaps I may share
 Those charms, than which nothing on earth can be sweeter,
 The kind approbation and smiles of the fair.

Deprive me of these, and what boon could be given
 To bring consolation and peace to my mind!
 No, here I protest, I could scarce enjoy heaven,
 And leave these delightful allurements behind.
 O! what can develop the sweet fascination?
 With female attractions, O! what can compare?
 For man is dependant, whatever his station,
 On nothing so much as the smiles of the fair.

I sometimes have felt like a desolate stranger,
 Alone in the world, without kindred or friend,
 No father to shield me in perils and danger,
 No sister to soothe me when troubles descend.

What is it can banish these gloomy emotions
 And brighten my prospects and vanquish despair,
 Enliven my spirits and alter my notions?
 My answer is ready—"The smiles of the fair."
 But there is a smile which can bring us no gladness,
 It speaks but the language of scorn and contempt;
 It grieves the true friend, drives the lover to madness,
 From every such smile I would fain be exempt.
 But give me the smile of ineffable kindness,
 In this I shall ever be happy to share—
 For he must be struck with incurable blindness,
 Who has not a sense of the smiles of the fair.

ANSWER TO THE ENIGMA PUBLISHED IN OUR SEP-
 TEMBER NUMBER.

A h me! this world is wretched grown,
 B y means of those who lie alone—
 E ach *Bachelor*—it is no joke,—
 D isdains the matrimonial yoke.
 F ortune may favor, beauty smile,
 E ven opulence may plead the while,
 L ost to all sense, he turns aside—
 L ove never can the wretch abide.
 O! lovely maiden, haste thy flight,
 W ith scorn this selfish race requite.

TO JULIA.

From Julia's cheek the rose is fled,
 From Julia's eye the lustre 's gone,
 Paleness usurps the blooming red,
 And languor veils the wonted sun:
 Yet Julia's cheek has charms for me,
 Yet, yet, I burn beneath her eye;
 Fancy can countless beauties see,
 And still excite the raptur'd sigh.
 No vulgar flame pervades my breast,
 No flimsy chains my bosom bind,
 My heart retains no fleeting guest,
 When love depends on Julia's mind.

Masonic Intelligence.

The Masonic lodge-room, at Bath, Upper Canada, was consumed by fire on the 4th of June last. We are happy however to state, that the jewels and furniture were saved.

A new Freemason's Lodge has been established at Milford, in Wales, which was opened a short time ago, and drew together not less than 2000 persons. After the installation, the *Ladies* were admitted to the Lodge, and the marbled walls, the star in the east, the full sun in the south, and its mild, descending beams in the west, with the brethren in full Masonic costume, had a novel and most striking effect.

On Thursday, the 19th of July last, St. Alban's Lodge, No. 60, was installed in the village of Brooklyn, in Queen's county, New York.

The following brethren have been duly elected officers for the present year:—

Erastus Worthington, *Worshipful Master*.

George W. Rogers, *Senior Warden*. Ralph Malbone, *Junior Warden*.

George S. Wise, *Secretary*.

Alexander Robertson, *Treasurer*.

Abiathar Young, *Senior Deacon*.

Robert S. Tatem, *Junior Deacon*.

J. N. Smith and Joseph Watson, *Stewards*.

W. P. M. John Titus, and ——— Amerman, *Masters of Ceremonies*.

W. P. M. Isaac Nichols, *Tyler*.

At the annual meeting of Columbian Encampment of Knights Templars, No. 5, held in New-York, on the 20th of April last, the following officers were duly elected for the present year:—

George Howard, *M. E. G. C.*

Nicholas Rosse, *Treasurer*.

Garret Morgan, *Gener alissimo*.

W. F. Piatt, *Recorder*.

John Telfair, *C. G.*

Edward Higgins, *S. B.*

Silas Lyon, *M. E. Prelate*.

Thomas M'Cready, *S. B.*

B. W. Peck, *S. G. W.*

John Niles, *Warder*.

Joel Jones, *J. G. W.*

John Utt, *Sentinel*.

On the 27th June, the corner stone of a Church was laid near Cherokee Hill, eight miles from Savannah, which is to be open to all sects of Christians. It is to be called "*The Church of all denominations*." This liberal institution sprang from no particular order of Christians, and it is to be confined to none—but it owes its origin to a Society which has always inculcated liberal sentiments, without being so fortunate as to meet with

them in return—a Society, which, within the last three years has called down the wrath of the Baptists of Kentucky, and the Presbyterians of Pittsburgh—a Society, which, whatever be the mystery that surrounds it, has been conspicuous for its benevolence, has bound up more broken hearts, than any other affiliation—and which owes to the very excellence of its principles, more than any other cause, the long life it has enjoyed. Need we specify the Society of Free Masons? The corner stone of this temple, thus dedicated to the cause of toleration and benevolence, was laid under the immediate auspices of T. U. P. Charlton, Grand Master of the State of Georgia, attended by a large procession of Masons and other citizens. It must be confessed that a more general spirit of liberality seems extending itself among the Christian sects. We understand that the Roman Catholic Bishop of Charleston lately officiated in a Presbyterian Church in North Carolina—and we have seen in this city the minister of a Baptist Association kindly and courteously introduced into the pulpits of Presbyterian and Methodist Churches.—[*Richmond Va. Compiler.*]

At a Grand Annual Communication of the Grand Lodge of Tennessee, begun and held in the town of Nashville, on the 1st day of October, A. L. 5821, A. D. 1821, the following brethren were duly elected and installed officers thereof for the ensuing year, viz:—

M. W. Wilkins Tannehill, of Nashville, *G. M.*

R. W. John Rhea, of Sullivan, *D. G. M.*

“ George Wilson, of Nashville, *G. S. W.*

“ W. G. Dickinson, of Franklin, *G. J. W.*

“ Moses Norvell, of Nashville, *G. Secretary.*

“ David Irwin, of Nashville, *G. Treasurer.*

Rev'd. John Cox, of Nashville, *G. Chaplain.*

W. H. R. W. Hill, of Franklin, *G. S. D.*

“ James Roane, of Nashville, *G. J. D.*

“ John Blair, of Jonesboro', *G. P.*

“ E. R. Bulaney, of Blountsville, *G. Marshal.*

“ Ira Ingram, of Nashville, *G. S. B.*

“ Ed. Cooper and D. Robertson, of Nashville, *G. Stewards.*

“ S. Chapman, of Nashville, *G. Tyler.*

The Grand Annual Communication of the GRAND ROYAL ARCH CHAPTER OF KENTUCKY will be held at Frankfort on the first Monday of December next, when the annual election of Grand Officers will take place, and other important business be transacted.

The election of Officers of Lexington Royal Arch Chapter No. 1, will take place at its next stated meeting, on Monday the 30th of November.